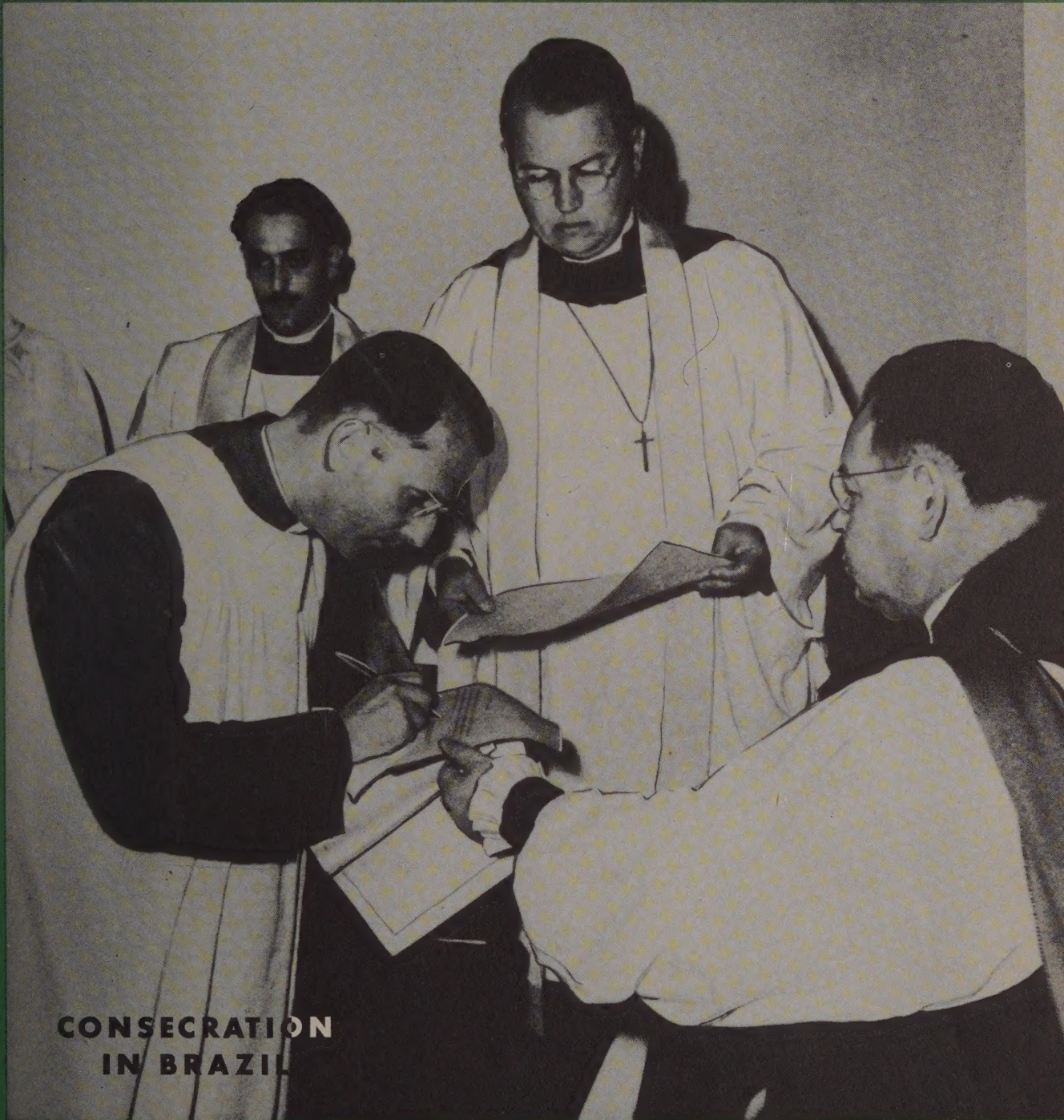


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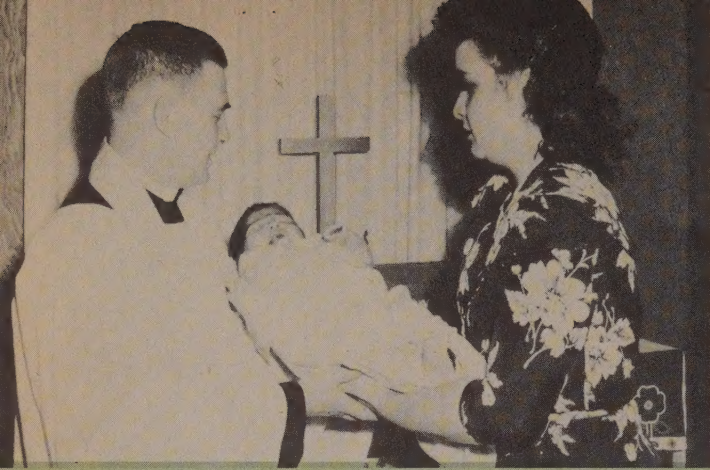
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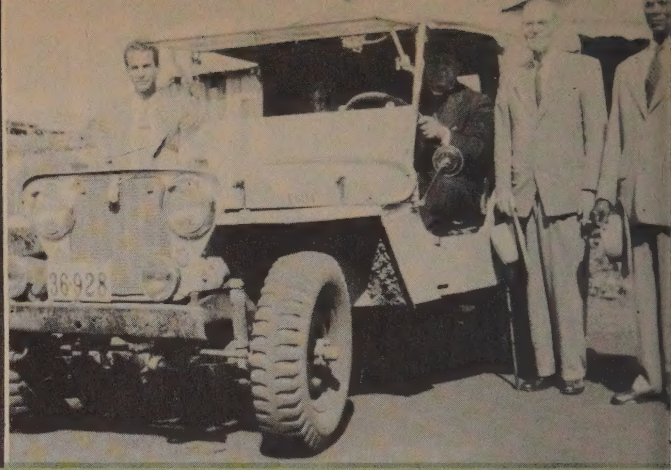
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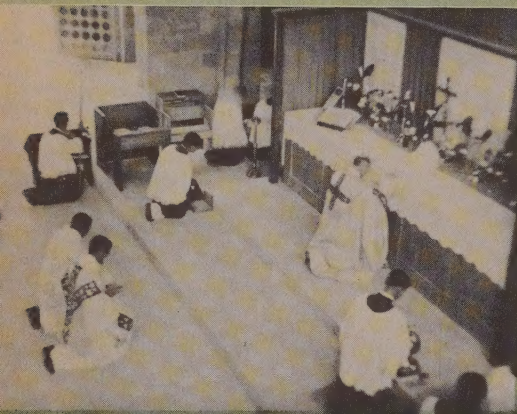
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Your Church in the News



SEMINARIANS in Tokyo, Japan, study in library on Hongo Estate, new headquarters for Church in Japan (FORTH, February, page 20)



Dallas Morning News
RUSSIAN ORTHODOX PRIEST, Alexander Koslov, Displaced Person living in Dallas, Texas, is sexton at Christ Church, where he also holds services for Russian-Americans. Here he and his wife show vestments to the Rev. Grant O. Folmsbee, rector

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Church Acquires Its First College in Southwest

THE first Episcopal college in the Southwest came into being on March 1 when Daniel Baker College, Brownwood, Texas, was transferred to the Rt. Rev. C. Avery Mason, Bishop of Dallas. Properties of the college, appraised at \$750,000, will be turned over to the diocese in June.

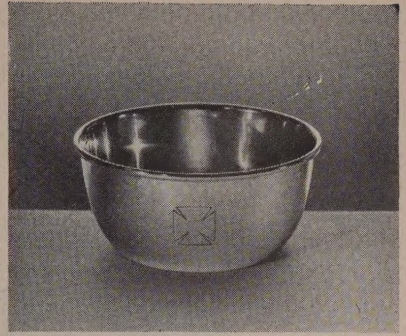
Daniel Baker College has more than 250 students and 21 faculty members. It offers standard academic and vocational agricultural courses. A chaplain will be in residence, and religious education courses related to the Church will be added.

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BRUGLER House, the National Council's rest and vacation home, located on a five-acre estate near White Plains, N. Y., reopened April 1.

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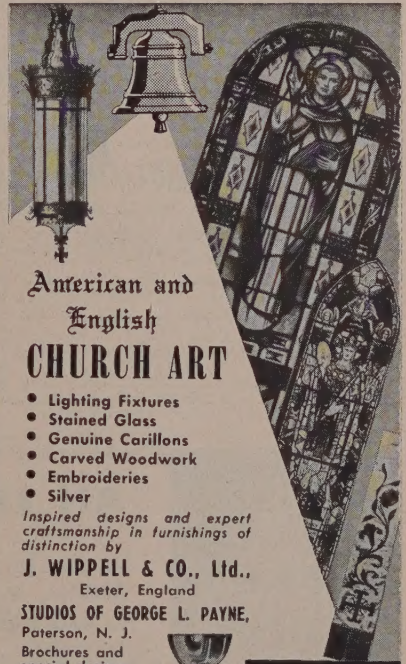
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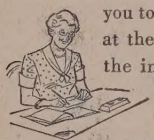
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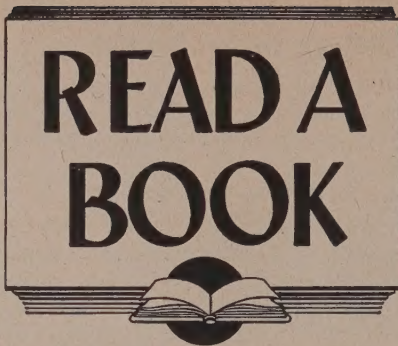
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Continued on page 4

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FORTH

VOL. 115 NO. 5
MAY 1950
Editor WILLIAM E. LEIDT

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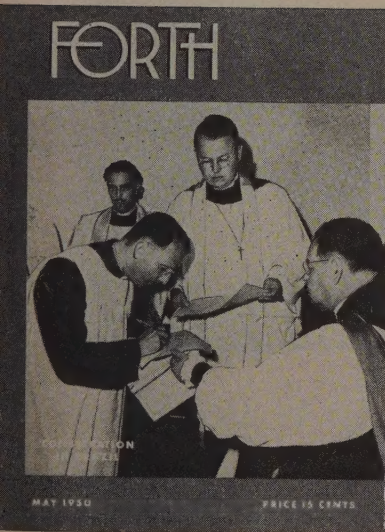
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THE COVER. Great event in history of Church in Brazil is consecration of the Rev. Egmont Machado Kruschke. Cover picture shows him signing promise of conformity to doctrine, discipline, and worship of Protestant Episcopal Church. For more about this consecration, please turn to page 15

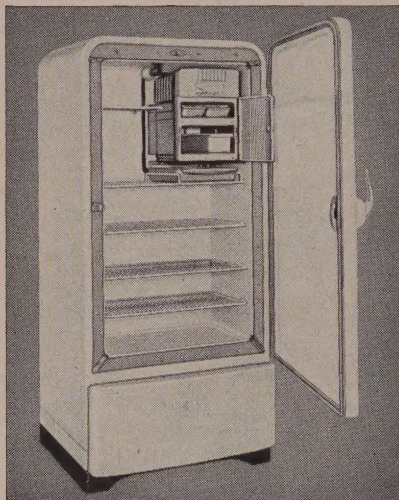
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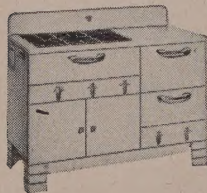


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Read A Book . . . cont.

arship is combined with clear style, and often the author makes the past live again by pertinent comment to modern examples. To the Episcopal Church awaking to the importance of being a well-informed communion aware of its own heritage, this book will be a "must."

A layman in the field of Church history very grateful for this splendid piece of work might add two or three suggestions by way of comment. A classicist always wishes to include Pliny the Younger's well-known description of the early Christians in Bithynia. Some writers hold that St. Cyprian made an important contribution to the conception of the episcopate as it developed in the early Medieval Church. There is perhaps not enough emphasis on the advocacy of reform in the Catholic Church in the twelfth and thirteenth centuries. For example, Dante put some Popes in his *Inferno*, and fought such abuses as indulgences, writing in his essay on *Monarchy* that a priest could by such means pretend "to free me from sin even were I not penitent, which God Himself could not do." But Dr. Dawley gives a very clear account of the Reformation itself when the Church of England having washed her face was still the same Catholic Church.

Every thoughtful reader will find some minor details that he might wish further or differently developed. Yet there will be general agreement that both the National Council's Department of Christian Education and the author have rendered a valuable and necessary service to the American Episcopal Church.—KENNETH C. M. SILLS, PH.D., *President, Bowdoin College.*



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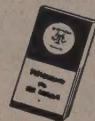
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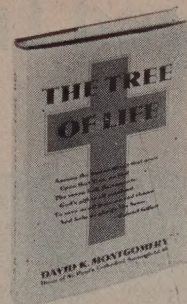
Check Your Calendar

MAY

- 5 May Fellowship Day
- 7 Church of the Air. Columbia Network. 10:30 a.m., E.S.T.
- 7-14 National Family Week
- 13-14 Diocesan chairmen of laymen's work, Provinces I, II, III. Seabury House, Greenwich, Conn.
- 14 Rogation Sunday
- 15-17 Rogation Days
- 16-18 National Commission on College Work, Seabury House
- 18 Ascension Day
- 28 Whitsunday
- 30 Memorial Day
- 31 Ember Day

JUNE

- 2-3 Ember Days
- 4 Trinity Sunday
- 12-17 Outgoing Missionary Conference, under auspices of Foreign Missions Conference. New Haven, Conn.
- 19 Outgoing Missionary Conference. Seabury House



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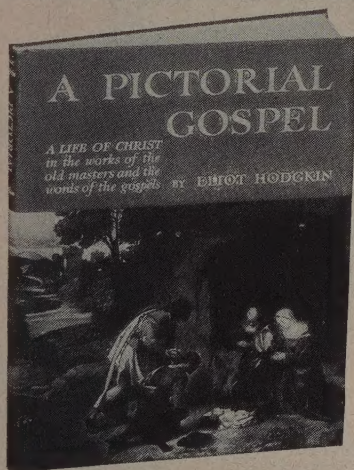
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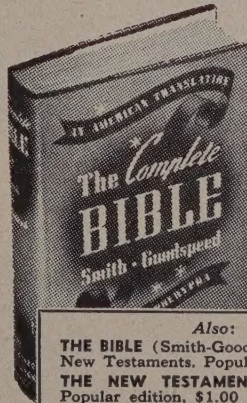
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Photos by Lawrence D. Thornton

LANDMARK in growth of Windham House, Church training school for women in New York City, is dedication of new house and chapel, purchased by United Thank Offering. The Rt. Rev. Henry Knox Sherrill, Presiding Bishop, and the Rt. Rev. Horace W. B. Donegan, Bishop Coadjutor of New York, conducted service. At left, Mrs. Sherrill serves tea. Below, Bishop Sherrill talks with Helen B. Turnbull, House director. For more about Windham House, see page 32





At meeting in Seabury House, Greenwich, General Convention commission works on two-fold assignment

Town and Country

Inter-Church Coöperation Studied

JOINT COMMISSION ON ECUMENICAL RELATIONS MEETS

THE Joint Commission on Ecumenical Relations, one of twenty-nine committees appointed by General Convention, launched its program recently at a meeting at Seabury House. Taking the place of the former Faith and Order Commission, which had helped to bring the World Council of Churches into being, the more comprehensive Joint Commission has been charged with a dual assignment.

Hereafter, it will be the agency responsible for all coöperative action of the Episcopal Church with the World Council of Churches, the Federal Council of the Churches of Christ in America, and other coöperative

bodies set up by the Churches in this country. In addition, it will be responsible for the dissemination of information relating to ecumenical relations.

Fully aware of the vital role it is to play in the Church's life, the Joint Commission at this first meeting made a careful survey of the job to be done. Reports and resolutions from the First Assembly of the World Council of Churches held in Amsterdam in 1948, upon which no action had yet been taken, as well as other matters relating to the faith and order movement, were studied, with the Rt. Rev. Angus Dun, Bishop of Washington, and

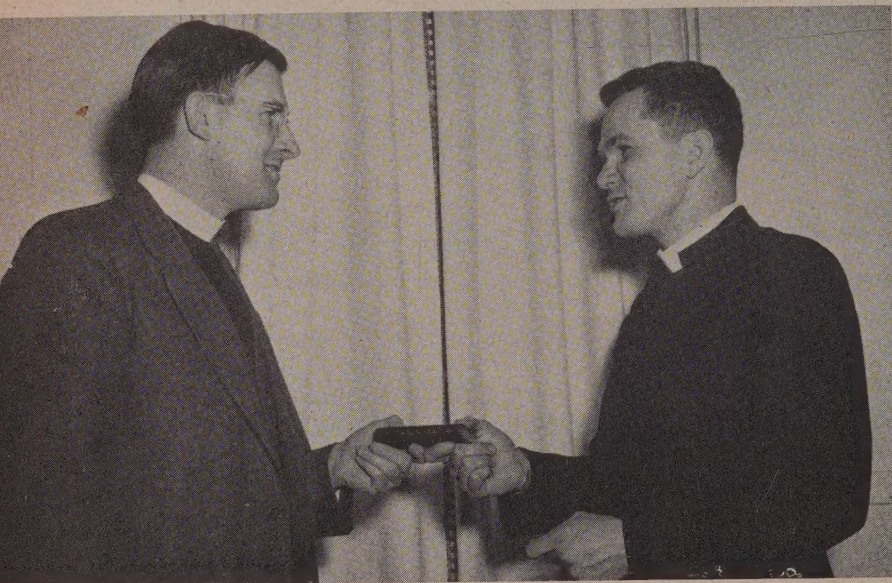
the Rt. Rev. Frank W. Sterrett, Bishop of Bethlehem, bringing the members up to date on World Council and Federal Council affairs.

In discussing the relationship of the Episcopal Church to the Federal Council, it was pointed out that the policy of that organization is formulated at the biennial meetings at which all Churches are fully represented, and that even on the executive committee handling interim matters the membership is proportional. Thus, matters of policy are always under the scrutiny of all participating groups, and any Church

Continued on page 28



APPARENTLY UNMOVED by temperature of fifty-two below, clergy of Missionary District of Alaska gather at St. Matthew's Mission, Fairbanks, for first general conference ever held in Alaska. Total distance they traveled was fifteen thousand miles



HIGH POINT of conference was ordination to diaconate of John Sargent Martin (above, left). Here, the Rt. Rev. William Jones Gordon presents Mr. Martin with New Testament following ordination service. Below, clergy discuss Church School methods and materials



Clergy Br Cold for

ON a bitterly cold February day, with the thermometer registering fifty-two degrees below zero, clergy from all parts of Alaska gathered in Fairbanks for the first general conference ever to be held in the Missionary District of Alaska since its establishment in 1892. Wolf furs, heavy parkas, and fur mittens and caps were the order of dress, and beaded Indian moccasins and Eskimo mukluks were worn by some.

In order to attend, these men had traveled a combined total of fifteen thousand miles by clipper, ski plane, amphibian, train, boat, bus, and truck—almost every means of transportation but dogsled! The Rt. Rev. William J. Gordon, Missionary Bishop of Alaska, piloted his own Piper Super Cruiser on skis to the conference (FORTH, July-August, 1949, page 14). In an Alaskan winter, no trip is an easy one: Lawrence Crosson, lay reader-in-charge of St. Paul's Mission, Eagle, for example, was delayed almost two days by sixty degrees below zero weather and an ice fog too thick to allow flying.

The Rev. Henry H. Chapman of Sitka, senior priest in Alaska in years of service, who also bears the distinction of being the only priest born in Alaska, remarked that not since 1912 had there been any gathering of Alaskan clergy. The meeting in 1912 was held at Anvik where his father, the Rev. John Wight Chapman, began his ministry in 1887, one year after the Episcopal Church had begun its work in Alaska. Only about half the clergy, those who could get to Anvik by boat, were present at that time.

• **WILMA D. BUTLER**, Fairbanks, is secretary to the Rt. Rev. William J. Gordon, Missionary Bishop of Alaska.

Alaska's Conference

During the three days of the conference, topics discussed were as numerous and varied as the missions and parishes served. Each man presented a resumé of his own activities: the rapidly expanding city parish, the battle against nature, the trials of a postmaster-preacher, administration of a hospital and a thriving town mission, work in the Indian and Eskimo missions, and the problems of a transient congregation.

In addition, detailed consideration was given by the group to the many problems confronting the Church in Alaska, some peculiar to that area and others shared by the Church as a whole. Resolutions were passed proposing the appointment of three of the clergymen to work with the national Woman's Auxiliary and the district president to strengthen the Auxiliary in Alaska; recommending the strengthening of the United Nations through world federation; and protesting against the government's harmful paternalistic policy toward the Indians and Eskimos.

Of particular interest to the Alaskan clergy was the problem of the beaver and beaver-tagging. More than one of the clergymen has found himself burdened with the duty of beaver-tagger, a public function unwelcome to the clergy because the system necessarily involves one in countenancing perjury on a grand scale. The law allows a trapper ten beavers and says he must swear before the tagger that he has trapped them himself. But if a man is to support a home and family, ten are not enough, and so his wife, his eight-year-old child, and perhaps a crippled grandfather bring ten beavers each to the tagger and claim them as their own.

Continued on page 26



WAYS AND MEANS are discussed by the Rev. Albert J. Sayers of Nenana, the Rev. B. Franklin Peterson of Anvik, the Rev. Wilfred C. Files of Fort Yukon, the Rev. Roy E. Sommers of Tanacross, and the Rev. John S. Martin, newly ordained, of Tanana



ACCUSING FINGER is leveled by the Rev. Albert N. Jones (below), host, at the Rev. Henry H. Chapman (Sitka), possibly because of extra large helping of St. Matthew's ladies' cooking. Above, Mr. Sayers chats with the Rev. Warren R. Fenn (Anchorage)



Mexican

UNITED THA



Crowds gather in railroad workers' district of Mexico City on day commemorating hero

AMONG the crowded, bustling districts in Mexico's capital city there is a very special one called *Heroe de Nacozari*. *Heroe de Nacozari*, the railroad workers' district, is one of the Church's newest mission fields. The thousands who live within its borders were without spiritual direction of any kind until last June, when the Mexican Episcopal Church sent a priest, the Rev. José de J. Vega, to minister to them.

Already a sizable and enthusiastic congregation, the Church of the Holy Family, has come into being.

Thousands in the district are in sympathy with the work of the Church, and their attitude has made possible the establishment of a school for children. The railroad workers of Mexico receive small salaries; hence, the construction of a church building has so far been impossible. But the need will soon be filled, for the Woman's Auxiliary recently appropriated five thousand dollars of the United Thank Offering of 1949 for this purpose. At present services are conducted in the homes of the people, none of which is large

enough to hold the entire congregation at one time.

Heroe de Nacozari was named in honor of Jesús García, a Christian railroad worker who died to save the town of Nacozari, Mexico. It happened on November 7, 1907. A train, loaded with enough dynamite to blow up a town, was standing in the Nacozari station. It was a quiet day, and the railroad workers were going about their business as usual. Suddenly the train burst into flame. Jesús García saw it first. Without hesitation, he ran to the cab, climbed in, and drove the train at full steam out of the station and beyond the town. A few seconds later the dynamite exploded, blowing to bits the entire train and its emergency engineer.

Workers Honor Jesus Garcia

For forty-three years the name of Jesús García has been held high in the Brotherhood of Railroad Workers of Mexico. And each anniversary of his sacrifice is observed with celebration.



FOR TWO DAYS religious and civic observances continue. The Rev. Jose de J. Vega directed preparations, arousing enthusiasm of people, particularly for Church services



PROCESSION is only part of festivities, which include plays, firecrackers, clowns

FORTH—May, 1950

Honor Railway Hero

OFFERING MAKES NEW CHURCH POSSIBLE

This year the festivities which surrounded November 7 were particularly joyful in *Heroe de Nacozari*. The Rev. José Vega directed the preparations, and he did not rest until he had aroused the enthusiasm of Churchmen and non-Churchmen alike. He held the final classes for those of his own congregation who were to be confirmed at this time.

Bishop Holds Many Services

He visited the homes of those who were living together unmarried, and encouraged them to receive the blessing of the Church. He raised money with which to purchase a new altar cross and candlesticks. He bought some new vestments. He encouraged his congregation to prepare themselves for the festival by reconciling past grievances, by working with greater enthusiasm for the Church, by aiding one another.

The festivities began on Sunday, November 6, when the Bishop, the Rt. Rev. Efraín Salinas y Velasco, arrived in *Heroe de Nacozari*. In

the small house which served as a chapel the Bishop held many services, one right after another. First came Confirmation, then the marriages, then the Holy Communion, and, finally, another service for the people who crowded at the door of the house, asking to hear just a page of the Gospel or a word of instruction from the Bishop.

Against this background of worship and thanksgiving the civic celebration gathered momentum. From Sunday noon to Monday evening, *Heroe de Nacozari* fairly burst with pageantry. Men, women, and children marched in a parade, took part in colorful historical plays, laughed at the antics of jugglers, clowns, and puppets, and set off countless festal firecrackers.

The Lord Is Our Goal

As November 7 drew to a close, the religious and civic celebrations became one. As the curtain fell on the last pageant, the people of *Heroe de Nacozari* rose to express their gratitude to the Church for the faith and



HERO is Jesus Garcia, who was killed saving Mexican town from exploding dynamite

confidence which it had brought to the railroad workers' district. Loudly and joyfully, they sang the hymn of the Episcopal Church in Mexico:

*In our hearts is the glory of country,
The honor of Church in our soul;
While always the hope and the victory*

*In the fight of the Lord is our goal.
Oh, Mexicans give all your fervor
To the Church which gives you her love;*

*Of our country the bulwark and symbol
Of freedom accorded from above.*



PAROCHIAL SCHOOL is made possible through people's active interest in Church

FORTH—May, 1950



CONFIRMATION, Holy Communion, marriage, are among services at house used for chapel. There is no church building, but United Thank Offering grant will help build one



HOLY TRINITY CHURCH, Ponce, Puerto Rico, has received gift from United Thank Offering for construction of parish house and rectory to replace condemned building. Holy Trinity was first non-Roman congregation to be established within Spanish Empire

THE engineers shook their heads sadly as they inspected the building housing the rectory and parish hall at Holy Trinity Church, Ponce, Puerto Rico. And well they might. For this building, belonging to the first non-Roman congregation within the Spanish colonial empire, was in bad shape.

Seventy-five years ago it had been a one-floor wooden house. Then it was raised over a first floor of brick. A mixture of lime and sand supported the bricks of the wall. Natural wear and tear, plus tropical storms and earthquakes, cracked the walls; the sand and lime disintegrated; and the wooden part was almost completely rotten and eaten by termites.

On America's Frontiers

The Holy Trinity people have a lively devotion to their Church. Although generally of meagre means, they are completely self-supporting, give as they are able to the Church's Program that others may share the benefits of the Gospel which means so much to them, and lately have started a fund for the urgently needed new building. And then the women of the Church heard of the need and through the United Thank Offering provided \$40,000 for the building.

The United Thank Offering through the years has had a special

concern for the two aspects of the Church's life for which the first offering of 1889 was designated: the provision of the support of a woman missionary and the erection of a mission church in Anvik, Alaska.

Christ Church, Anvik, erected with one-half of that first offering, was the first of a long line of mission buildings, churches, schools, rectories, parish houses, extending

Women's O New Church

from Brazil to Liberia, and from New York to Central China, made possible during the past sixty years by this great United Thank Offering.

The budget of the United Thank Offering of 1949 adds fifteen building projects to this list. Five of them are overseas and are discussed in this article. The others, in the United States, will be described in an early issue.

When the Rev. Antonio Villafañe, rector of Holy Trinity, Ponce, Puerto Rico, heard of the U.T.O. gift for his parish, he wrote, "It is just too wonderful. . . . We were all so happy and thankful when we read the letter in the post office. . . . We will have a big service of thanksgiving. . . ." And now the building has begun for the new rectory and parish hall in one of Puerto Rico's most important churches.



RESIDENCES at Cuttington College are being furnished with help of UTO. Other gifts sent to churches overseas have gone to Holy Trinity, Sao Paulo, Brazil, for new church building, and to Congregation of Holy Family, Mexico City, which at present has no church

Griff Davis from Black

ring Builds Overseas

Another building need which the women of the Church have met is at Fort Yukon, Alaska, site of St. Stephen's Church and the famous Hudson Stuck Memorial Hospital. At present, both the nurses and the resident doctor, Dr. Edward H. Dunn, have to live in the hospital; in small, cramped quarters, continually within sound and sight of their patients. Close proximity to each other and to the sick, month after month, is good for neither their tempers nor their efficiency.

On the other hand, the Rev. Wilfred C. Files, priest-in-charge of St. Stephen's, his wife, and one child live in an enormous building designed to house twenty-five, almost impossible to heat and care for. There is urgent need for a new, small rectory, so that the old one can be converted into a nurses' home. To



ST. STEPHEN'S, Fort Yukon, Alaska, will soon have rectory. Mission House (above), which is far too big for rector and his family, will be converted into home for nurses at Hudson Stuck Memorial Hospital. Nurses are now living in rooms of hospital itself

meet this need the United Thank Offering appropriated ten thousand dollars.

And South of the Border

In Mexico, the U.T.O. again is able to help the work of the Church expand. Sparked by the energy and initiative of the Rev. José de J. Vega, a young, enthusiastic congregation, the Congregation of the Holy Fam-

ily, has sprung up in the railway workers' section of Mexico City (see page 10). Although they have no building, and worship in private homes, their number is growing by leaps and bounds.

Now they need a church building, the construction of which will be a great help in keeping their zeal and ambition alive. Though the people are poor, they raised about fifteen hundred dollars toward the purchase of land and building a church. And the United Thank Offering is doing much of the rest, giving them five thousand dollars toward the church.

The Church in Brazil is working toward the day when it will become independent. The self-support of the three missionary districts, which is the first goal on the way, depends, according to the Rt. Rev. Louis C. Melcher, in great measure on a strong support in the cities. One of the biggest cities in Brazil is Sao Paulo. In this city, there is tremendous potential power for Church support and expansion, if only the Church can grasp the opportunity.

The Executive Board saw a great challenge in this situation, and is meeting it with a grant of fifty thousand dollars for a church in Sao Paulo, where there is now a small, though vigorous, mission. A new, impressive building, centrally lo-



Griff Davis from Black Star

CUTTINGTON COLLEGE, Suakoko, Liberia, recently reopened, is being helped by UTO. Gift is aiding in construction of buildings, and in providing equipment. Here is administration building, which includes science laboratory, classrooms, offices, assembly hall

Continued on page 29



Building at Tokyo school is barely saved from total destruction



Flames demolish upper story of building, seriously damage lower

Fire Again Strikes Japan's Church

FIRE has partially destroyed a building at St. Paul's Middle School, Tokyo, Japan. When the building was found in flames on March 25, fire alarms were immediately sent in, and firemen and equipment rushed to the scene. But it was too late to save the upper story of the wooden structure, which extends from the main brick section of the school. The lower floor was also damaged, apparently beyond repair, since its supports were seriously weakened.

Fortunately, the fire occurred on the day after graduation at St. Paul's. Neither faculty nor students were present, and no one was injured. The origin of the fire has not yet been determined.

This building was erected in 1940, at a cost of ten thousand dollars. Insurance of about one-third of the building's cost was carried. Though it is hoped that most of this money will be collected, it still will be far below the cost of replacing the burned building.

In the meantime, St. Paul's faces a severe housing problem. The burned building has housed six classes, or about 360 students. All the other buildings are already badly overcrowded, and accommodating these boys was extremely difficult when classes were resumed early in April.

The temporary quarters of St. Luke's Hospital, Tokyo, have also suffered from fire recently (FORTH, February, page 22). But the damage was repaired and the section reopened in two and one-half months of hard work, while more than four hundred outpatients were cared for daily during that time.



OVERCROWDING at St. Paul's School, already serious problem, has grown worse because of fire, since ruined building formerly housed about 360 students. Fire started day after graduation, and students and faculty were not in residence. No one was injured



AT CONSECRATION of Egmont Machado Krischke, in Bagé, Brazil, he receives Bible from the Rt. Rev. Louis C. Melcher. In center is the Rt. Rev. John Boyd Bentley, at right, the Rt. Rev. Athalicio T. Pithan

Brazilian Church Has New Bishop

EGMONT MACHADO KRISCHKE IS CONSECRATED IN BAGÉ

WHILE American Churchmen heard the Presiding Bishop on March 12 in a nationwide broadcast stress the urgency of the Church's enlarged missionary program (FORTH, March, page 6), the people of the Church in Southern Brazil testified to the importance of missions with the consecration of Egmont Machado Krischke as Missionary Bishop of the newly created District of Southwestern Brazil (FORTH, January, page 13).

The second Brazilian to be elevated to the episcopate, Bishop Kris-

chke was consecrated in the Church of the Crucified, Bagé, Rio Grande do Sul. It was the first Anglican consecration in Brazil in ten years.

Approximately six hundred people packed the pews, aisles, and even the vestry of the small church which normally seats only two hundred. Many stood for the entire ceremony, while others crammed in the parish house where they heard the service over the public address system. Hundreds more heard the service in their own homes, since it was broadcast throughout the State of Rio Grande do Sul.

People traveled to Bagé from as far away as Rio de Janeiro, Porto Alegre, Rio Grande, and Pelotas. Clergy from other districts and representatives of other communions joined local Churchmen to witness Bishop Krischke's elevation.

The service was marked by two unusual and moving occurrences. One of the new bishop's attending presbyters was his father, the Rev. George Upton Krischke, pioneer Brazilian priest, who vested his son in his episcopal robes. The *Veni, Creator Spiritus* was sung by the Rt. Rev. Louis C. Melcher, Missionary Bishop of Central Brazil, to music composed by the master of ceremonies, the Rev. Orlando Baptista,

Continued on next page

• FORTH correspondent in Brazil, the Very Rev. CUSTIS FLETCHER, JR., has been Dean of Ascension Pro-Cathedral, Porto Alegre, since 1946.

By the Very Rev.
CUSTIS FLETCHER, JR.



CROWD of nearly six hundred witnesses consecration of Egmont Machado Krischke in Church of the Crucified, Bagé, Brazil, while many others hear service over loudspeakers in parish house. At right are consecrator, Bishop Melcher, and co-consecrators, Bishop Bentley and Bishop Pithan. Below, Bishop Krischke announces first official acts: making the Rev. Sirio J. de Moraes executive secretary and creating Archdeaconry of Bagé



Consecrating Bishops Bentley, Me



New Brazilian Bi

dean of the Theological Seminary, Porto Alegre.

Bishop Melcher, designated chief consecrator by the Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, was assisted by the Rt. Rev. John Boyd Bentley, Vice President of the National Council and Director of the Overseas Department, and the Rt. Rev. Athalicio Theodoro Pithan, first Brazilian Bishop. The latter preached the sermon.

Bishop Krischke's brother-in-law, the Rev. Nathaniel D. da Silva, Archdeacon of Ascension Pro-Cathedral, Porto Alegre, was the second attending presbyter. The Rev. Jessé K. Appel, rector of Trinity Church, Porto Alegre, was gospeler, and the Rev. Antonio J. T. Guedes, rector of the Church of the Crucified, was the epistoler.

The Rev. Mario R. Olmos read the mandate of consecration, while the Rev. Sirio J. de Moraes, rector of the Church of St. John the Evangelist and St. John the Baptist, Pin-



... lay their hands upon new Bishop



AT EVENING SERVICE, members of local chapter of Brotherhood of St. Andrew (above), which Bishop Kruschke founded when he was rector in Bagé, give him gold Brotherhood pin. Clergy of District gave him pastoral staff, and members of his family gave him cross and ring. His father, one of first Brazilians to enter ministry, assisted in robing. Below, Bishop Kruschke administers his first Communion as bishop to relatives



• • • • • continued

heiro Machado, read the evidences of ordination. The Rev. Agostinho Sória, rector of the Church of the Redemption, Sao Gabriel, read the certificate of election by the House of Bishops; Manoel Dallfollo read the consent of the House of Deputies; and the Rev. Virginio P. Neves, rector of All Saints' Church, Santa Maria, read the canonical testimony.

The Very Rev. Custis Fletcher, Jr., chaplain to Bishop Melcher and deputy registrar, read the evidence of creating the new missionary district.

In the afternoon the parishioners of the Church of the Crucified honored the new bishop at a reception, and Bishop Melcher turned over to him the Ecclesiastical Authority. Bishop Kruschke's first official episcopal acts were to name Mr. Moraes as executive secretary and to create the Archdeaconry of Bagé. The new Archdeacon of this frontier city in Rio Grande do Sul is Mr. Guedes, rector of the Church of the Crucified.

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The United Aids Work

• By ROLAND GIDUZ

*I*T was early evening in a crowded migrant farm workers camp. The late summer sun was beginning to set over the low distant hills of California's fertile Santa Clara Valley.

"Not much work now," observed one of the migrants. "Peaches and 'cots finished early this year. Some folks have already headed south to wait for cotton."

In the center of the mass of paper-board shacks and tents, the Home Missions Council's minister to migrants had just finished holding a short open-air service. The people in the camp knew him well, for he regularly visited them in his Harvester, one of the Council's jeep station wagons.

• **ROLAND GIDUZ**, migrant field representative of the Home Missions Council for the past year, is a graduate of the University of North Carolina and Columbia School of Journalism.

All photos by Roland Giduz

SCHOOL would be nice, but Dionicio Ponce's parents, migrant laborers, need his help picking beets. Home Missions Council provides ministry for such children and families



HARVESTERS, station wagons used among migrant laborers, are church, school, library, recreation center, and medical aid station



CHILDREN sing lustily to accompaniment of phonograph on Harvester's tailgate. Twenty-two Churches cooperate in work

Bank Offering h Migrants

DUZ •

As he was putting away the portable organ and folding altar set, an elderly woman of Mexican descent came up to him. "You take this," she said, pressing some money into his hand. "You are our friend. You do so much for us."

She explained in faltering English that she had saved her money all summer, putting a few cents aside each week out of the family's earnings from fruit picking. "You take this and do more work," she told the Council minister.

The Episcopal Church is one of twenty-two Churches cooperating in the Home Missions Council's inter-Church ministry to migrants. This work was begun in 1920. There are twenty-two year-round Council workers, whose number is increased to two hundred each summer by students and teachers on vacation.

The first jeep Harvester used in 1945, was a roomy, rugged, and inexpensive mobile unit, ideally suited to the needs of the Home Missions



WHOLESOME family and community life is impossible for migrants; most can have no legal residence. They eagerly welcome physical and spiritual help Churches give them

Council. At present there are seven jeep Harvesters assigned to Council workers for service among 2,500,000 migrant farm laborers and their families in the United States.

The women of the Episcopal Church are helping this work through an annual allotment of \$3,000 from the United Thank Offering to pay the salary and operating costs of one of the seven mobile units. In 1946

the U.T.O. provided \$5,000 to the Home Missions Council to purchase a jeep Harvester and cover its operating costs for one year.

Each Harvester is a traveling house of worship, a school, a library, a recreation center, and a medical aid station all in one. Each one carries a portable organ, an altar and communion set, hymnals, Bibles,

Continued on page 30



DRIVING one hundred miles a day is not unusual for HMC workers visiting isolated cotton pickers' camps in mid-Arizona



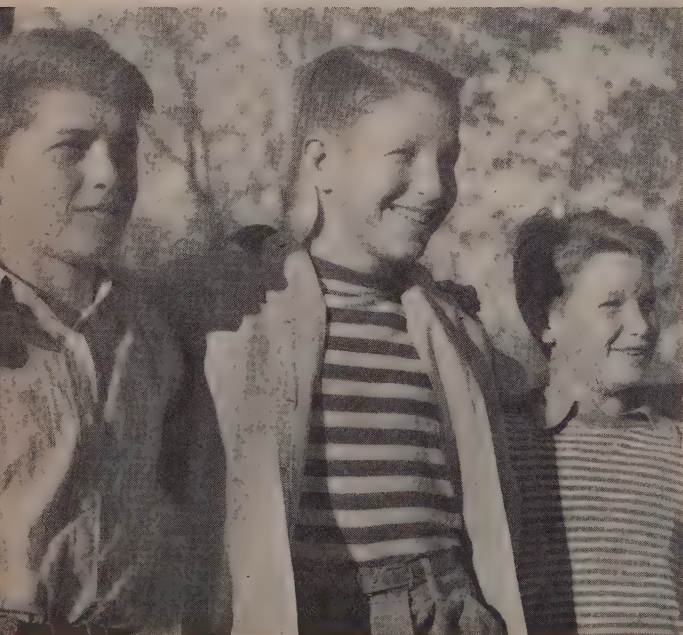
QUARTERS for more than forty-five migrants are these houses. United Thank Offering is supporting one of Council's mobile units



Growing influence is keeping pace with rapid expansion at St. Francis' Boys' Homes, Ellsworth and Salina, Kansas

Church Gives Boys Second Chance

ST. FRANCIS' HOMES PROVIDE CHRISTIAN GUIDANCE



ADJUSTING boys to family and community life is primary aim of St. Francis' Boys' Homes, operating in three units. Growth in any one center is purposely avoided to maintain atmosphere of family life. Boys attend public school in nearby communities

SINCE their beginning less than five years ago, St. Francis' Boys' Homes, in Ellsworth and Salina, Kansas (FORTH, May, 1947, page 10), have taken their place as an important influence in the lives of many boys who would otherwise have little chance in life. Some boys have come to the Homes from prison, where they had stayed, not as convicts, but simply because jail cells offered warmth, food, and a bed. Helping these homeless boys develop into Christian men is the job of St. Francis' Homes.

The original building at Ellsworth was formerly an old people's home, which was rented in 1945. Almost at once applications for admittance began coming in, far more than the Home could accept.

Four years later, the Salina property was purchased, with seventy acres of land. In 1948, another unit of the Home was started at Bavaria, near Salina. Then 115 acres were purchased at Ellsworth, and now the receiving home and main offices have been opened in Salina. The Rev. Robert H. Mize, Jr., is superintendent of the Homes, assisted by the Rev. Peter Francis at Bavaria, and John Heiden at Ellsworth.

The opening of the receiving home and offices, and the purchase and renovation of an Army building to serve as a residence for Mr. Francis at Bavaria were made possible by the help of the United Youth Offering of 1949.



NEW UNIT is receiving home in Salina, where newly arrived boys stay for period of psychological screening and orientation



ARMY BUILDING was purchased for Bavaria unit, to house the Rev. and Mrs. Peter Francis. Mr. Francis is supervisor



CHORES on farmland owned by Homes are done by boys. They work eight hours a week during school year, thirty in summer
FORTH—May, 1950.



DOGS are as plentiful as boys in friendly, informal environment of Homes. Most boys come from Kansas, but many other States are represented; list of applications is long. Homes seek to help homeless boys, including those who have faced courts or police



SKILLS are developed, and self-support and self-reliance are acquired, as boys learn to live, work, study, and worship together



SOUND moral and spiritual training is provided in St. Margaret's School, Tokyo

ONE of the most striking of the great changes taking place in Japan today is the revision of the educational system. Before World War II Japan's schools and universities were patterned along European lines, especially those of Germany. Since the war, however, the whole system of Japanese education has been re-

• *The Rev. WILLIAM ENKICHI KAN, principal of St. Margaret's School, Tokyo, is also dean of St. Paul's University. He has received degrees from Kyoto and Harvard Universities and the Episcopal Theological School.*

Japanese Parents Eager For Church's Teaching

• By the Rev. WILLIAM ENKICHI KAN •

modelled according to American standards.

Before the war, government schools were commonly considered first-rate. Students who could not qualify for them went to private schools. Among private schools, parochial schools generally were considered least effective. Religious instruction was restricted, and parochial schools were hampered in the performance of their proper function.

Up through the war a course of moral training, called *shushin*, was prescribed for every secondary school. Based upon an imperial rescript, *shushin* taught children how to be faithful citizens in a militaristic, imperialistic State.

As soon as the war ended, the imperial rescript prescribing *shushin* was abolished. Teachers who had relied solely upon the old moral code for disciplinary measures were at a loss. They could not adapt themselves to the new teaching methods.

Intelligent parents, faced with this

dangerous situation, now are eager to send their sons and daughters to parochial schools where they can obtain healthy spiritual and moral training.

Christian education, which was strictly extra-curricular until post-war days, is now an integral part of parochial school curricula. At St. Margaret's School, Tokyo, for example, there are daily Bible classes, and each student must attend daily chapel services and at least two Sunday services a month. The school has four chaplains, and eighty of the one hundred teachers are Christians. Non-Christians are employed only if they desire to become Christians.

Most of the girls at St. Margaret's like to attend chapel. In order to accommodate nearly one thousand students in a chapel that seats four hundred, six services are held on Sundays, and daily chapel services are divided according to classes.

Christianity's influence on the students and their families is strong.



British Combine

REPUTATION of Church Schools in Japan is excellent. Parents are eager to have their children learn under Christian guidance



ST. PAUL'S UNIVERSITY, Tokyo, one of Church's great educational centers in Japan, is now thronged with students

Many students from non-Christian families join the Church. Parents, in fact, must pledge that their daughters may become Christians without any parental interference. Through Bible classes many non-Christian parents also are drawn into the Church.

The Rev. William Enkichi Kan, principal of St. Margaret's since 1947, instructs about twenty mothers at a time. Many of them have become Christians. In one case a non-Christian girl was baptized at St. Margaret's School. Her mother became a pupil of Mr. Kan, and soon became an ardent Christian herself. She then won her husband and two sons to Christ.

St. Margaret's School is only one example of how Christianity is being accepted readily and gladly by young Japanese.

Democracy is also uppermost in the minds of young people in Japan. St. Margaret's School, with its student government, is a model of democracy in education. The young Japanese believe that the best way to learn the democratic way of life is directly from Americans.

When Mr. Kan left St. Margaret's for the United States last summer, every girl asked him to send back to them as many American teachers as possible. There is a tremendous opportunity awaiting American missionaries who are ready to take up the inspiring task of making Japan a new, Christian, and democratic country.



NON-CHRISTIAN parents are drawn into Church by their children in Church Schools

FORTH—May, 1950

CHURCHMEN in the NEWS

Editor of *Time*: T. S. Matthews



Member of Trinity, Princeton, T. S. Matthews is son of retired Bishop of New Jersey

OFFICE number one on the twenty-seventh floor of the *Time* and *Life* Building in New York is occupied by the editor of *Time*, Thomas Stanley Matthews. There is an atmosphere of calm in the small, bare office which seems to reflect the character of its occupant.

T. S. Matthews, as he is listed on the *Time* masthead, has been affiliated with the magazine for more than two decades. Two years after he joined the young magazine in 1929 as book reviewer, he became editor of the critical departments, which include art, books, religion, music, and the cinema. He next was editor of national affairs, and then executive editor. In 1942 he was made managing editor, a position he continued in until he became editor on January 1.

Tall, slender, forty-nine-year-old T. S. Matthews is a soft-spoken, contemplative man. Sometimes when asked a question he swings around in his swivel chair, gazes out the window for a moment, and then pivots back with his answer.

His journalistic career has kept

him close to the editorial grindstone, though he would like to travel extensively. Occasionally he does travel for *Time*, and in 1942 spent three months in England, managing the London office.

England is familiar territory to Mr. Matthews. When he was ten his father (the Rt. Rev. Paul Matthews, retired Bishop of New Jersey), then Dean of St. Paul's Cathedral, Cincinnati, was given a sabbatical. The family moved to England, where the six Matthews children went to school and got their first taste of English educational methods.

That one year was enough to convince T. S. Matthews that he wanted to return. In 1922, with an A.B. in English literature from Princeton, he registered at New College, Oxford. He recalls that the next two years were spent pleasantly in becoming more familiar with English men of letters. Probably the most trying aspect of his Oxford days was his classes in Anglo-Saxon, which Mr. Matthews wryly says were included to make an otherwise pleas-

Continued on next page

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Churchmen ... continued

ant life difficult. He managed to escape unscathed from his experience with Anglo-Saxon, however, and returned to the United States with an Oxford degree from the School of Honors in English literature. He was then twenty-four.

When he was twenty-five he married Juliana Stevens Cuyler, and shortly thereafter he went to work on *New Republic*. During his four years on that magazine he was proof-reader, make-up man, assistant editor, and associate editor.

Mr. Matthews is a man of many literary talents. Journalism has occupied most of his career, but he is the author of two novels, *To the Gallows I Must Go* and *The Moon's No Fool*. He is now editing the letters of Charles Lamb which, when published sometime toward the end of the year, will be one of a series of selections of famous letter writers.

In his undergraduate days at Princeton, T. S. Matthews was actor as well as author. As a member of

the then infant Triangle Club he not only wrote one-act plays but also performed in them. He looks back on his histrionics as being "pretty terrible." He still appears before an audience on occasion. In June Mr. Matthews will be the commencement speaker at Kenyon College, Gambier, Ohio. A trustee of Kenyon College, he read a paper on the Heritage of the English Speaking Peoples at the first Kenyon Conference in 1946.

Since becoming editor of *Time*, T. S. Matthews now works from Monday through Friday instead of the regular *Time* week of Thursday through Monday. On his new schedule he is able to spend his weekends in Princeton, N. J., where for many years he had been a communicant of Trinity Church. From 1942 to 1949 he belonged to the Church of the Resurrection in New York, but when Mrs. Matthews died shortly before Christmas, 1949, he transferred back to Trinity, Princeton.

Mr. Matthews has four sons, Thomas Stanley, Jr., John, Paul, and William. Three of them went to South Kent School in Connecticut, and two are now at Princeton. The oldest son expects to do graduate work at Oxford.

His life as editor of *Time* is a busy one, but when T. S. Matthews does have a few minutes to himself, he likes to bury himself in a good book. As for athletics, he is most at home on the tennis court, though he used to alternate between tennis and squash.

● The Rev. BURTON SCOTT EASTON died on March 7. The author of *The Gospel According to St. Luke: A Critical and Exegetical Commentary*, he was New Testament profes-

Continued on next page

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O GOD, who in all ages hast sent forth thy power to sanctify the faithful; let the flame of thy Spirit so kindle and cleanse thy Church, that in purity and strength we may present unto thee the glad oblation of our lives; through Jesus Christ our Lord. *Amen.*

Churchmen... continued

sor for thirty years at General Theological Seminary, and was considered among the greatest New Testament specialists of all time. . . . The Very Rev. E. R. WELLES, was consecrated Bishop of West Missouri, on April 19. This was the first consecration at which the Rt. Rev. HENRY KNOX SHERRILL, Presiding Bishop, officiated after his illness last November.

• The Rt. Rev. LLOYD R. CRAIGHILL, retired Missionary Bishop of Anking, has become rector of St. James' Parish, Anne Arundel County, Md. . . . CHARLES P. GILSON, treasurer of the Missionary District of Shanghai, was recently ordained to the diaconate.

• M. P. WALKER, treasurer of the Church's China Mission for many years, died March 30. He served the Church in China from 1902 until his retirement in 1942. He first taught

mathematics at St. John's University, Shanghai, but later became treasurer of the Church's three missionary districts in China. Mr. Walker also served as treasurer of St. John's University, St. Luke's Hospital, Shanghai, and the American School at Kuling.

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Brave Cold for Conference

Continued from page 9

As a general rule the beaver-taggers are fully aware of this situation and wink at it, but the Christian clergymen must either enforce the law and thereby force the trapper into subterfuges of a dangerous and even more demoralizing character, or else he must be party to a deliberate flouting of the law and a cynical mockery of the very respect for truth which, as a Christian missionary, he is trying to promote. A resolution urging revision of this law was sent to the Alaska Game Commission.

Among the subjects discussed which are of interest to the general Church was the canon dealing with the remarriage of divorced persons. It was generally agreed that in view of the prevailing moral laxity and the lightness with which the marriage bond is frequently regarded today, only the strictest interpretation of this canon ought to be permitted.

Noticeably lacking in the conference discussion was any mention of salaries or benefits of any kind. This is typical of missionaries everywhere. Only the highest type of man volunteers for this service, seeking only to serve and spread the Gospel of Christ, with no thought of personal material gains.

The highlight of the three-day session was the ordination to the diaconate of John Sargent Martin, who came to Alaska from the School of Theology of the University of the South, Sewanee, Tenn., and has been in charge of the Mission of Our Saviour, Tanana, since July (FORTH, October, 1949, page 19). Mr. Martin was presented for ordination by

Continued on next page

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New Brazilian Bishop

Continued from page 17

Bishop Krischke named Santa Maria, Rio Grande do Sul, his see city, and plans to make the Church of the Mediator there his cathedral.

Prior to his consecration Bishop Krischke was presented with a pastoral staff by the clergy of his district. Members of his family gave him his episcopal ring and pectoral cross. Both the ring and the staff were made in Brazil of amethyst and Brazilian metals.

Brazil is the first Latin-American country to have more than one diocesan. Bishop Krischke's election by the House of Bishops in the United States is the first step toward the day when the Church in Brazil will become indigenous. It is further evidence that the Mother Church is ready to lay upon Brazil a larger measure of responsibility for the policy and planning, as well as for the administration and support of its own work.

Brave Cold for Conference

Continued from page 26

the Rev. Roy E. Sommers of Tanacross, the Litany for Ordinations was read by the Rev. Wilfred C. Files of Fort Yukon, the Epistle was read by the Rev. Albert J. Sayers of Nenana, and the Rev. Albert N. Jones of Fairbanks preached the sermon.

At the service, the fourteen clergymen marching in vested procession impressed the onlooker with the limited number of their years, for the majority are under thirty-five. They sang the closing hymn, O, Zion, haste, thy mission high fulfilling, with a fervor and vitality that was inspired by the historic significance of this great occasion.

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Inter-Church Cooperation

Continued from page 7

may register a vote in the negative whenever it cannot fully subscribe to a particular issue under consideration. It also was made clear that General Convention and its actions guide the Episcopal delegation in its decisions at all times.

Bishop Sterrett, chairman of the Episcopal Church's delegation to the Federal Council and member of its executive committee for ten years, was the convener of the meeting; Bishop Dun was elected chairman; the Rev. Lawrence Rose, dean of General Theological Seminary, vice chairman; and the Rev. Floyd W. Tomkins, long-time associate secretary of the Faith and Order Commission, secretary.

Considerable time was given to the representation of the Episcopal Church on the various commissions meeting in all parts of the world. A special nominating committee, composed of Bishop Sterrett, Clifford P. Morehouse, and Mr. Tomkins, will nominate twenty-seven representatives to the next biennial meeting of the Federal Council to be held in Cleveland in 1950, and name delegates to the faith and order conference of 1952 in Lund, Sweden. In addition, the Joint Commission will compile a directory of representatives on the committees and boards of all ecumenical groups, so that Churchmen may know who their representatives are and where they serve.

Members of the Commission present included: Bishop Sterrett, Bishop Dun, the Rt. Rev. John M. Walker of Atlanta, the Rt. Rev. Stephen F. Bayne of Olympia, the Rev. James W. Kennedy of Lexington, the Rev. William H. Nes of Wisconsin, the Rev. Lawrence Rose of New York, the Rev. Floyd W. Tomkins of Connecticut, the Rev. Samuel E. West of Kansas, Einar Jacobson, Ph.D., of Los Angeles, Clifford P. Morehouse of New York, Kenneth C. M. Sills of Maine, and Emma Lou Benignus of Lynchburg, Va.

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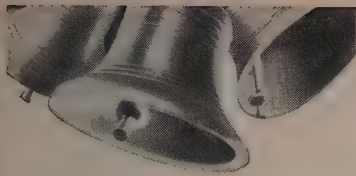


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Continued from page 13

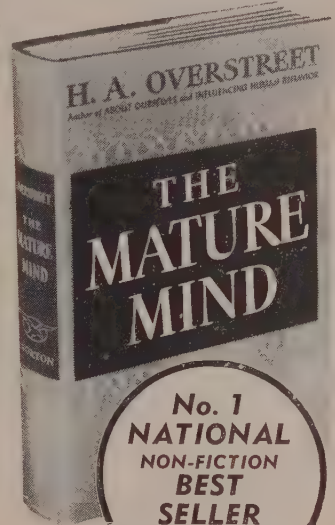
cated, will be of great help in attracting more and more to the Church.

In Liberia, the U.T.O. is able materially to help the construction of the new Cuttington College at Suakoko, which has a great future in theological training and agriculture. Nearly all the materials for building must be imported from the United States, so that almost all the funds are used for transportation and construction, and there is very little left over for equipment.

The Executive Board voted to send to the Rt. Rev. Bravid W. Harris, Missionary Bishop of Liberia, five thousand dollars for construction, and, from other items of the U.T.O. budget, ten thousand dollars to help equip the staff houses, science laboratory, and many other parts of the new college.

Thus, all over the world, the United Thank Offering is helping the Church go forward. Repairs and construction are a mundane but essential part of Church growth. Through the generosity of the women of the Church, their self-sacrifice and thanksgiving for the blessings God has given them, many others may give thanks as they see their Church grow and prosper.

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Aids Work with Migrants

Continued from page 19

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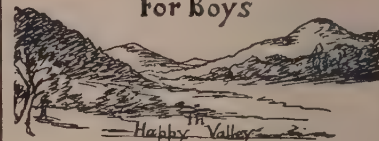
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Aids Work with Migrants

Continued from page 30

public health and welfare services more than anyone else in the community, but he is usually denied them on the grounds of insufficient residence. He is neither eligible for Social Security, unemployment insurance, nor a minimum wage. Last year, Government surveys show, the average migrant family, in which everyone works, earned less than one thousand dollars.

Who then is responsible for the migrant's welfare? Churches, social agencies, employers, the Government, communities, and everyone who eats migrant harvested foods, which means everybody, share an obligation to migrants. The Government calls it a problem. To the Home Missions Council it is more than a problem, it is an opportunity for Christian service.

TOYOHICO KAGAWA, noted Christian leader of Japan, will be in the United States from the middle of July to the end of December.

Mr. Kagawa will speak at the World Convention on Christian Education in Toronto, Canada, August 15, and he will attend the Missionary Meeting of the General Council of the United Church of Canada on September 15.

FORTH—May, 1950

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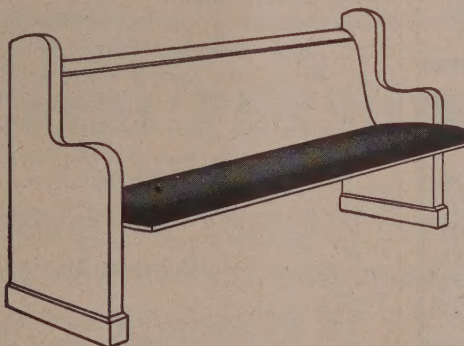
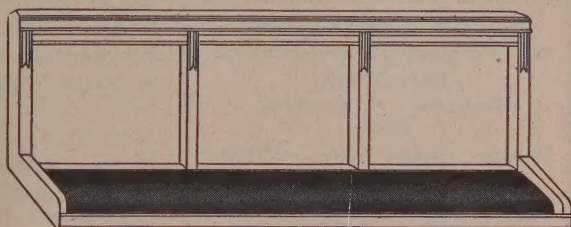
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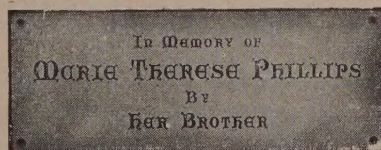
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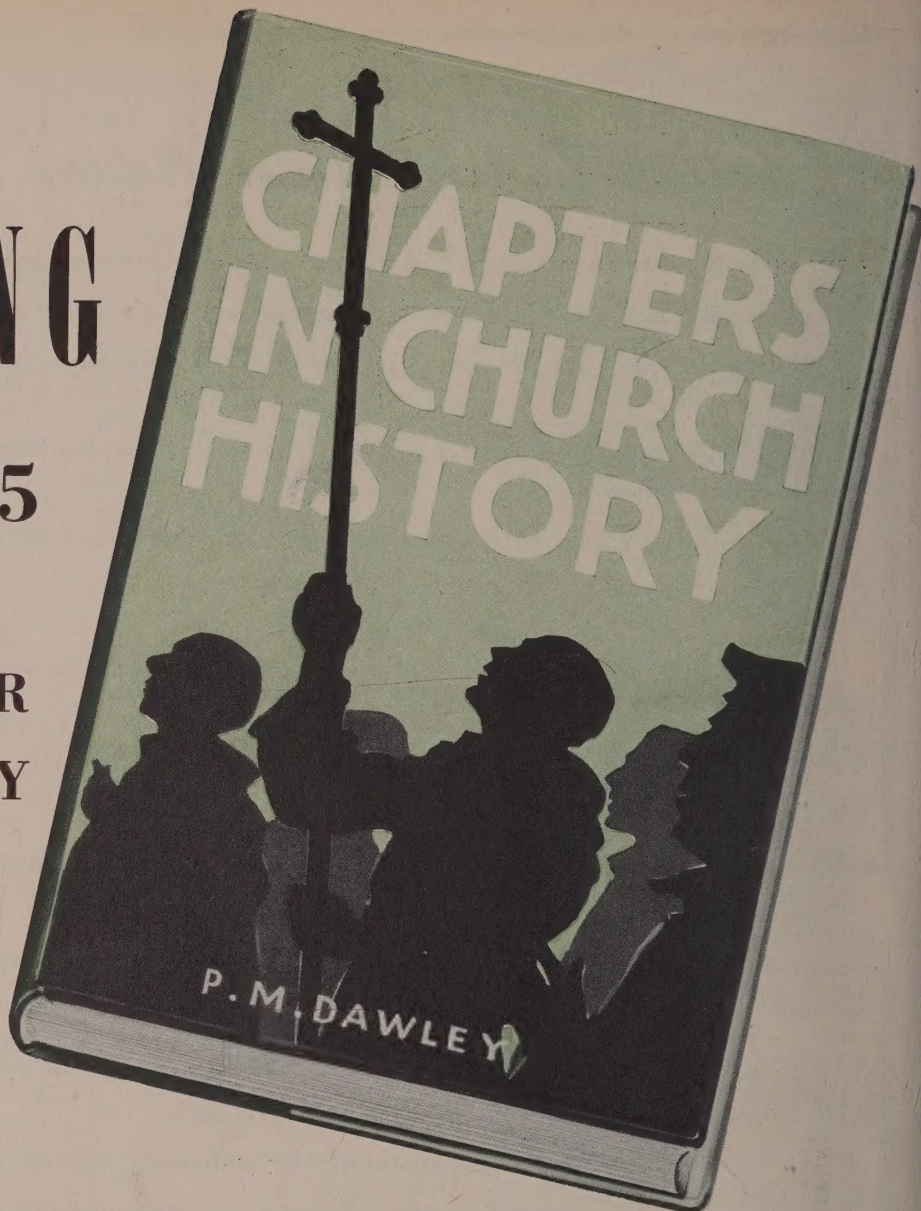
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